

Allocution of Pope Pius XI

Addressed to the Sacred College of Cardinals in a Secret Consistory held March 24, 1924.

VENERABLE BRETHREN :

At all times throughout the year it gives us great pleasure to meet you in these collegiate assemblies and address you in Our apostolic office. But today we avail Ourselves of this opportunity the more willingly because We are thus enabled to join with you in thinking on the Lenten lessons and mysteries and thereafter, as it were awakened to happier thoughts, experience a foretaste of the joys of Easter.

And now, after touching briefly on these sacred topics, We turn to tell you of the happy result which has followed from Our Encyclical Letter *Maximam gravissimamque*, addressed on the Festival of St. Peter's Chair at Rome to the Bishops, clergy, and faithful people of France, wherein We announced that the grave question concerning the *Diocesan Associations* had at length been so decided that We now permitted these associations and likewise exhorted all to make the experiment thereof. We have said "the happy result" advisedly; for all that We had decided after long and careful deliberation, was welcomed by the French people with general consent and public expression of satisfaction. In this the Church of France, to the admiration of the Catholic World, has once more given a singular example of loyalty and devotion to the Apostolic See and to the Vicar of Jesus Christ, an example which is beyond all praise and has filled Us with unspeakable consolation. We have an abiding proof of this, both in the general pastoral epistle which the Bishops of all the churches of France have signed together and have addressed on the sixth day of last month to all the clergy and faithful people of the nation; and also in the letters filled with loyal devotion which the Bishops have sent to Us severally. All this indeed was only what We had hoped and expected; for our confidence was well warranted by all that happened during the troubled state of French affairs in the days of Our predecessors Pius VII and Pius X. But this anticipation on Our part does not

in any way diminish Our delight in this pleasing proof of filial piety. And We gladly take this opportunity of expressing Our gratitude to the Bishops, the clergy and the faithful people of France in the presence of this solemn assembly which, as We are well aware, will attract the attention of the whole world. Meanwhile, We have been asked questions as to the most ready and appropriate manner of giving effect to this decision in regard to diocesan associations. And We have intimated that We will gladly interpose Our authority wherever it may be necessary; but that the chief part in this matter is left, as is fitting, to the discretion of the Bishops in accordance with the variety of places and circumstances.

Yet another pleasing proof of fidelity has been exhibited in wider circles throughout the world, and has filled Our heart with gladness. We mean the general celebration, in many lands, of the second anniversary of Our Coronation, or, as it is happily called, "The Pope's Day." In some cities the magistrates or the municipal authorities, as well as the mass of the people, have shown their devotion to Us by taking part in these celebrations. For all these tokens of love and loyalty We render thanks to the goodness of God and the filial piety of men, the more so because, being well aware of Our own unworthiness, We feel that all this praise and honor is not offered to Ourselves but rather to the Prince of Pastors in the humble person of His Vicar. Along with these gratifying spectacles there are others that fill us with feelings of profound compassion. Thus, to touch on some of them briefly, We are reminded that many religious men and priests, with John Baptist Archbishop of Achrida at their head, have been robbed of freedom and are suffering the pains and hardships of a public prison. As We cannot help them in any other way, we once more recall them to the remembrance of your Sacred College, being desirous to tender to them a tribute of honor and consolation, all the greater because of their prolonged captivity. We trust that their hard lot will be remembered by all men of good will. And We do not cease to recommend their cause to those in whose hands it lies, and with whom We have some title to make intercession on their behalf.

There is, moreover, a vast multitude of men who are yearning for truth and charity, thirsting for unity and peace, and turn their eyes from the waste of heresy and schism towards Us and this Apostolic See, like strayed, scattered sheep seized with a longing for the Master's sheep-fold. We can scarcely say how earnestly We yearn to embrace them. And if when We echo that invitation of the Supreme and Only Shepherd, "Come ye all to me," they would answer by hastening towards Us, we should address them in those words of a true father, "All my things are thine." And in this matter We shall regard with special favor all those Catholics who, moved by divine grace, shall strive to help their separated brethren to obtain the true faith, preparing the way for them by dissipating inveterate prejudices, by teaching the whole Catholic doctrine, and above all by showing forth in themselves that charity which is the mark of the disciples of Christ.

Furthermore, We see multitudes of both sexes orphaned and forsaken, feeble and sick, old men and children, who in many cases have fallen into want and squalor from the golden mean of modest competence, or even from abundant riches; We see them all fleeing to Us in their distress and asking for somewhat to mitigate their misery. There is something very remarkable in this world-wide recognition, as it were by a natural instinct, of that universal fatherhood which God has entrusted to His Vicar on earth. But this same sublime office of fatherhood would endow the Roman Pontiff with an exceeding burden of anguish and sorrow, were it not for the fact that others who well understand that fatherhood because they dwell in their father's house, gladly give of their wealth to lighten the misery of the sufferers. In this way many of Our children throughout the world, being endowed by Divine Providence with riches, are fain to succor the wants of their poorer brethren through the hands of the common father. As We are greatly moved by this, We desire to express Our grateful appreciation to all these helpers and associates in Our work of beneficence. For We regard all the kind deeds done to so many of Our children as done unto Ourselves.

It might well seem, however, that something was want-

ing in this expression of gratitude, if We did not lay special stress on the part which Our children from the United States of America have played in this contest of charity, and set it forth clearly in the sight of all the world. For ever since We first appealed on behalf of the Russian children wasted by famine, the Bishops, the clergy and the faithful people of those States have helped Us so promptly and so liberally in this work that though assistance in the relief of this great calamity has come from all quarters, they at once took, and consistently maintained, the foremost place. And if this fraternal emulation of charity relaxed a little, when once the first necessities were relieved, it needed only a few words on Our part to tell the sad tidings that fresh troubles were pressing upon Us, and forthwith the contest began anew: money and gifts in kind, according to the various means of the givers, flowed in upon Us. Moreover, the faithful of the United States of America, as if they had forgotten how much they had given before, by bringing far more abundant gifts for the relief of the needy, once again took and maintained the first place in this work of charity. And now, since We cannot sufficiently express in words the admiration We feel for this unprecedented emulation of charity in the relief of these memorable and hitherto unprecedented calamities, We have decided to declare it by an act which from its singularity and its connection with the highest ranks of the ecclesiastical hierarchy, must needs make Our feelings manifest to the eyes of all, and more especially all the citizens of those noble regions. In a word, it is Our purpose to raise to the dignity of the Roman purple two prelates of the United States of America, who are conspicuous among the Bishops of those States, alike for their qualities of mind and heart, for their zealous fulfilment of their pastoral duties, and for the magnitude and dignity of the sees they hold. But We forbear for the moment to declare their names, till We have mentioned some further events, not all of them gratifying, which demand Our attention.

Now, when We come to look nearer home, We must needs rejoice greatly to see instruction in Christian doctrine, together with the Image of Christ Crucified, the symbol and memorial of man's redemption, returning in a

happy moment to the schools wherein little children, who are very dear to the Divine Master, learn the first elements of letters, and, at the outset of their career, are fitted for the life before them. But in this matter, We cannot allow Ourselves to be, as We could wish, altogether free from solicitude. For though We trust that those to whom the task of regulating and giving this religious instruction is committed, will approach this important work with due preparation and sincerity and with a conscientious sense of their duty; still, the Apostolic Office which We hold constrains Us to implore Our venerable brethren the Bishops of Italy, the clergy, and the fathers and mothers of families, by the Charity of Christ, not to rest in false security nor to suffer any diminution of their natural right of keeping watch and, if need be, expostulating. For the matter here at issue is one of very grave moment, in which they have a great responsibility. Upon this indeed depends the future of the Church throughout the world, the heir of heavenly glory, as also the good estate of families and civil society and of the fatherland. For the State can only reap what it has sown, whether truth or error whether the genuine faith of Christ or pagan pravity, whether humane culture or hateful barbarism, no matter how much it may be disguised by outward polish and the graces and advantages of modern progress.

There remains another matter which is not only a cause of care and solicitude but afflicts us with grief, to wit, the frequent struggles between fellow-countrymen, and more especially the violence often offered to sacred persons and places, as also to those societies which, though not in themselves sacred or religious, are yet closely linked with religion and with the ecclesiastical hierarchy, under whose authority and guidance, and without any political or party purpose, they seek to induce individual men, and domestic and civil society, to think and live in accordance with Catholic teaching. For as We have strictly ordered that no one may use or abuse, either sacred authority or Catholic action, for purely political purposes or in the interest of any parties; We may therefore most justly complain when injury is done to religion, or to things and institutions associated with it, under the pretext of public policy.

Some things, indeed, have recently been done, or are

proposed to be done shortly, which we willingly confess give us satisfaction, such as the suspension—We wish We could say the withdrawal—of the well-known law which threatened so much damage to pious works and especially to legacies for such purposes; and the granting of a larger sum, though only for a year, for the support of the clergy, as well as their exemption from military service. We cannot, however, be content with a merely tacit repudiation of the opinion that the Apostolic See has renounced, or is willing to renounce, its right of deciding all those matters which properly belong to it; or that the concessions made, or likely to be made in the future, can be accepted as anything more than an inchoate restitution.

But before We conclude, We gladly turn Our attention to other matters whether already present or in the near future, which may comfort us with the hope of happier days.

And in the first place, although in the uncertainty and suspense prevailing in Europe, there still remains a considerable amount of trouble and difficulties, it seems none the less that both in the several States and in the international relations, a somewhat happier condition of affairs is maturing; and from this We trust that some advantage will accrue to religion which has suffered so much from the past perturbation in national affairs and in the minds of men. But the brightest hope for the Catholic cause in the vast and multitudinous nation of China shines forth from the *First Plenary Council* which, after some months of preparation, will shortly be held under the presidency of Our Delegate. We may well find satisfaction both in the cause which leads us to summon this Council, namely the advanced condition of the Sacred Missions and the need of ordering their affairs more fitly, and also in the effects likely to follow from this memorable gathering, for other Councils of this kind, holden elsewhere, warrant us in looking for a great increase in the Church of China.

Moreover, certain sacred festivals occurring in the present year give Us a further source of joy, and provide the citizens of Rome with fresh incitements to piety. For we are about to commemorate the fourteenth centenary of the day when the Roman people first began to venerate

the sacred image of *Santa Maria in Portico*, and likewise the sixteenth centenary of the Dedication of the Basilica of St. John Lateran. The one recalls the sacred figure of the Mother of God and of men, the guardian of the Port of Rome; the other, Our own cathedral church, "the mother and head of all the churches of the city and of the world," and likewise the church of Our own ordination to the priesthood. Both alike are rich in the majesty of venerable antiquity. Even apart from Our office as Bishop of Rome, Our faith itself and the fire of piety would constrain Us to promote these celebrations and take Our own part in them. We have already begun this, and our efforts will not slacken, for there is nothing we have more at heart than this, that due devotion to the Blessed Virgin and zeal for the Roman See should revive and daily flourish more and more in all Our beloved children from our city, and in all faithful Christians from all parts of the world. It is to be regretted, indeed, that the condition of the Apostolic See in these days will not permit Us to be present at the sacred rites like our predecessors the earlier Roman Pontiffs, or to emulate their munificence, which is recorded as in letters of gold in the annals of the Lateran Basilica and of the Church of *Santa Maria in Portico*.

A little after this, Venerable Brethren, as you are aware, two other solemn occasions will make this holy city to be in a manner the great theatre of the common faith and devotion, of the pacification of all men, and of the brotherly union of all peoples. We are speaking of the Holy Year, and of the Missionary Exhibition which is to be held in this Vatican Palace. And already with great gladness of heart We almost seem to see the pilgrims thronging hither from all sides for many miles, yearning for the expiation of sin and reconciliation with God, and prepared to lead a more holy life in future. We see them crowding into the Holy Gate, which in accordance with ancient custom we shall open for that purpose, in order that more abundant fruits of redemption and graces may be poured forth upon them. And we can in nowise doubt that these same pilgrims, when they shall see set before them in wondrous array, and shall rightly understand, the manifold and heroic work of the Catholic missionaries—those missionaries, We mean, who gladly abandon

friends and fatherland, and life itself if need be, in order that they may impart to their unhappy brethren sitting in darkness and in the shadow of death those heavenly treasures of light and grace which we enjoy here in abundance—we can in nowise doubt that these pilgrims will be carried away with admiration of this noble Apostolate, and will take delight in helping the useful work of the Sacred Missions. Rightly, therefore, Venerable Brethren, we may all be lifted up with the hope that the course of this year of expiation may do so much to carry forward the kingdom of God and to promote peace among men that the “peace of Christ in the kingdom of Christ” which We have most ardently desired and sought with prayers and sighs may shine forth more swiftly than we had anticipated.

We come now to the two most excellent men whom We have described above as worthy to be elected to the dignity of the Roman Purple.

These are:

GEORGE WILLIAM MUNDELEIN, Archbishop of Chicago.

PATRICK JOSEPH HAYES, Archbishop of New York.

What think ye of it?

Wherefore by the authority of Almighty God, of the Holy Apostles, Peter and Paul, and Our own, we create and proclaim as Cardinals of the Holy Roman Church, of the Order of Priests,

GEORGE WILLIAM MUNDELEIN,

PATRICK WILLIAM HAYES.

With the needful opportune dispensations, derogations, and clauses. In the name of the Father+ and of the son+ and of the Holy+ Ghost. Amen.

Address of Our Holy Father, Pope Pius XI

Delivered at the public consistory at which His Holiness conferred the red hat upon Cardinals Hayes and Mundelein, March 26, 1924.

OUR most joyous and affectionate welcome to you, beloved sons, to you who come from the land discovered by the Genovese, who come to this Rome of Ours,

of yours, of all who are Our sons. You are doubly welcome because you come as citizens and pastors of that great country, because you come to return there as Priests of Holy Roman Church.

This Church was loved by you in your youth, it guided you by its light before and during your ecclesiastical formation; that is why there is now new force, new meaning in the words: Priests of the Holy Roman Church.

Welcome to you, who come to tell Us, to let Us hear of such beautiful, noble and consoling facts such as you have just now related to Us. Truly all that We have heard of the great faith of your people, of the magnificent development of their Christian way of living, of their flaming devotion towards our holy Faith and Holy Church, towards the Vicar of Christ and towards Jesus Himself in the Holy Eucharist, all this fills Us with purest joy, it offers the golden key to explain the splendid mystery of the miracle of charity which your country has displayed before Us.

All this reassures Us that We were well inspired in seeking, and in finding a way to express to your people Our gratitude, Our fatherly pride, and to express it by honoring your persons with the sacred Roman purple.

You are the illustrious representatives, not only of that people, but of the Bishops and clergy also, who had such great part with you in bringing about that miracle of charity and the magnificent expansion of Christianity. Truly it has been said: "*sicut sacerdos, sic et populus.*" [Like clergy, like people.]

But it was not only because you are the representatives of Bishops, clergy and people, nor because your Sees are such important ones, that We wished to grant you this honor, and do grant it with such joy. We wished that in this honor praise should be given to God also for your own personal qualities, for your share in the spiritual life of your people, for the outstanding and important part you played in performing a magnificent act of charity.

It also gives Us pleasure to see reunited in the Cardinalate you who were always so united throughout your meritorious careers. Your labors began and continued in the dioceses, the curias, the seminaries of New York and

Brooklyn, so near to each other, occupying, as it were, the same ground. The same call coming from the Divine will on high, led you in the same direction, each one to be the auxiliary of his own Bishop. There came a moment when Cardinal Mundelein was separated from Cardinal Hayes, and it seemed that the two paths were branching in different directions, one to great, populous, noisy Chicago, the other to the American army, making ready for the world war. The one carried on and multiplied the marvelous growth of Christian living in all its manifestations in one of the greatest cities of this populous country; the other wonderfully organized a corps of chaplains, which was a model of perfection, in all branches of the service, visited all the encampments, carried everywhere spiritual comfort and assistance through the well-ordered labors of many helpers, and thus he won not only respect and reverence but also admiration and thankfulness in Government and army circles, was in correspondence with all the Bishops of the United States and became one of the most popular prelates of that vast country.

Then came a moment when the two careers, which come from God and to God return, came together again, not in the same place but in the same kind of work. Both of the former coworkers and companions of New York and Brooklyn, labored in fields, alike indeed, but far apart, New York and Chicago. Theirs was the care of souls, the fulness of the pastoral ministry in the two greatest cities, truly gigantic cities, where everything is on a giant scale, where it seems that men, finding the earth too narrow, reach towards the heavens to find new spaces, where every enthusiasm finds an open path, great enterprises, and also great successes.

In these two fields your activity now finds its scope. Merely to mention the names of your cities is to say enough to exalt your pastoral labors. In fact, what work does your charge not demand, what constructive, reconstructive, organizing ability, what wisdom in administration, what vast undertakings, in order to foster the growth and maturity, and to gather the fruits, of your labor in such great fields, so thickly populated, and at the same time so strenuous and arduous?

And this is what you have achieved, and what you are

still burning to achieve under the eyes of millions and millions of souls, of all who are under your pastoral care, from four to five millions in one case and six millions in the other.

To add anything more where the vastness of all things is such, is to waste our time. Rather let us consider a thought which is suggested by this Divine greatness. The drama of sorrow and of charity is a drama that never ends, that will last as long as lasts the world. It is the drama of human misery and of Divine mercy. Great as is the one, the other is no less. But there is another drama in which both blend and find a stage, the Divine drama of the life of the Church in the world, in time and space, drama which sometimes takes the guise of a tragedy, a Divine tragedy.

It is good sometimes to get away from our own petty persons, to look at our selves in the mass of men. There is matter here to humiliate us and to confound us, to console us and to exalt us. It is this drama which you have entered so heartily, on this great stage you are moving. It is a drama such as has rarely been seen, if ever anywhere, with such widespread and powerful expansion, so rapid a development, as in your country. A mere century ago what was the extent of Catholic life in the United States of America? The statistics are short and take up small space. What has happened in so short a time? We shall speak only of what we have seen: on one side the intervention of the United States deciding the fate of Europe and the world, and on the other their charity saving from starvation and death millions upon millions of men. What shall betide in fifty years, in a century, if the pulse of life continues to beat so strongly there? What cannot a country accomplish in which the hand of God has piled up such treasures, and in which men treasure in their minds and hearts the immensely more precious wealth of intelligence and goodness?

You, my dear sons, and it is good and consoling to recall it, you have followed a furrow already wide and deep; you have sown seed there generously and well. May God with the same generosity grant that you reap bountifully the fruits of your labors. Other hands after yours will

reap still more bountifully, for this is the kindly law to which Jesus made Himself subject. At the cost of His own Blood He opened and fertilized that furrow where the Apostles later reaped the fruit. It is indeed a general law that where one sows the seed, another reaps the harvest.

Upon your persons, working with apostolic zeal in this harvest of souls, We have spread the Roman Purple, shining mantle of honor and of glory, eloquent symbol of souls that like your own are ready for every act of unselfishness, even to the shedding of your blood in martyrdom, rosy dawn and certain portent of days ever more shining in glory, more rich in peace, more fertile in every good deed.

Apropos of the Catholic Centenary of New York

WILLIAM WINTER

Reprinted from the "Catholic Centenary"

THE historian of the progress of human thought during a hundred years—let us say, from 1808 to 1908 where we now stand—would find himself confronted with a theme of vast import and perplexing difficulty. The mere mention of the changes that have occurred within that century—changes in national relationship, forms of government, popular opinions, manners and customs, methods of education, facilities of world-wide intercourse, the character of the press, the regulation of traffic, the employment of books, the status of the learned professions, and the condition of the people, all over the civilized world—would seriously tax his faculty of enumeration and largely augment the volume of his narrative. The critical analysis and exposition of those changes would present a task of formidable magnitude. All those results, seemingly of time, are, of course, referable to the gradual emancipation of the human mind from the inheritance of circumstance and the multiform shackles of the past. But such an historian, while delving amid a multiplicity of discordant movements and a myriad of

unclassified details would discover one institution steadfastly pursuing a pre-ordained course and never deviating from a distinct purpose. He might admire it, or he might censure it. He might sympathize with it, or he might antagonize it. He could not fail to perceive and to declare its clear design, its inveterate zeal, its iron stability. That institution is the Roman Catholic Church. Many schisms have occurred, within the century that has been designated. Many varieties of religion have made themselves manifest (in England, according to one French visitor, there are "five hundred religions and only one sauce"). Many sorts of clerical leaders have arisen, expounding the novelties, subtleties, and variable features of their several creeds, and pouring forth upon the multitude the seething torrents of their inflammatory eloquence. Many new faiths have been invented and many wild organizations of eccentric proselytes have been formed to avouch and sustain them. In many ways, and in many countries, the complexion of human affairs has greatly changed. But the Roman Catholic Church has never wavered in its design of religious predominance; has never faltered in its pious labor; has never departed from its direct path; and now, accordingly, reaping the reward of devotional persistence, it has been able to celebrate, with wonderful pomp and splendor of accessorial embellishment and amid fervid public enthusiasm, a complete, indisputable religious supremacy in the greatest of American cities. To an impartial observer the latent significance of that celebration—involving, as it did, one of the most impressive pageants ever seen in our country—declares itself in one word, *sincerity*. The Roman Catholic Church has prospered, has advanced, has conquered its pre-eminent position, for the simple reason that, whatever may be its defects (and nothing on earth is perfect) it *believes* in something. It has a definite faith. It does not theorize and speculate. It does not vacillate. It treats human beings as spiritual beings, inevitably destined to survive physical death: not as animals, possibly destined to survive, possibly destined to perish. It admits no doubt. It explicitly states its doctrines and it never compromises about them or surrenders them. Its bed-rock is sincerity. That is the foundation of Roman Catholic power; and

it may be doubted whether at this hour there is any other Christian organization in the world so compactly formed and so powerful within the limits of its realm. Persons who do not believe in anything (of which class there are great numbers) are, necessarily, at the mercy of the winds and waves: they never rest anywhere. Their condition may be fortunate, or it may be deplorable; discussion of that matter would be inappropriate here. The persons who believe in something that can be definitely formulated are, at least, anchored somewhere; and, in a world of chance and change, it is not difficult to comprehend that such persons find immeasurable comfort in their belief. The Roman Catholic Church has provided that refuge for its adherents; and, because it has adhered to its convictions and never pretermitted its devotional labor, it has pervaded almost every part of the world with a practical influence. Upon the rationalism, validity, or authenticity of its doctrines the present writer offers no comment. He is a mere spectator; a mere recorder. He has been asked to write this conclusion of a plain, straightforward, non-sectarian chronicle of a momentous historic event. He can only testify that, having closely observed Roman Catholic worship, sometimes in the most opulent temples that the Roman Catholic Church possesses in the capital cities of the United States, England, France, and Germany, and sometimes in clay-built fabrics in the bleak wilderness of Southwestern America, he has everywhere discerned the same underlying motive—absolute belief, absolute faith, absolute, passionate sincerity. That was the meaning of the recent stately procession in the streets of New York, a multitudinous retinue, led by the Princes of the Roman Catholic Church and composed of its devoted followers. That was the meaning of every splendid scene that illumined the beautiful Cathedral. That is the dominant thought imparted by the magnificent pageantry of the great celebration. Let that be the closing Word.

The Ancient Glories of the Catholic Church

WILLIAM WINTER

"Reprinted from the 'Catholic Centenary'"

TO think of the Roman Catholic Church is to think of the oldest, the most venerable, and the most powerful religious institution existing among men. I am not a churchman, of any kind; that, possibly, is my misfortune; but I am conscious of a profound obligation of gratitude to that wise, august, austere, yet tenderly human ecclesiastical power, which self-centered amid the vicissitudes of human affairs, and provident for men of learning, imagination, and sensibility throughout the world, has preserved the literature and art of all the centuries, has made architecture the living symbol of celestial aspiration, and, in poetry and music, has heard, and has transmitted, the authentic voice of God.

I say that I am not a churchman; but I would also say that the best hours of my life have been hours of meditation passed in the glorious cathedrals and among the sublime ecclesiastical ruins of England. I have worshipped in Canterbury and York; in Winchester and Salisbury; in Lincoln and Durham; in Ely and in Wells. I have stood in Tintern, when the green grass and the white daisies were waving in the summer wind, and have looked upon those gray and russet walls and upon those lovely arched casements, among the most graceful ever devised by human art, round which the sheeted ivy droops, and through which the winds of heaven sing a perpetual requiem.

I have seen the shadows of evening slowly gather and softly fall, over the gaunt tower, the roofless nave, the giant pillars, and the shattered arcades of Fountains Abbey, in its sequestered and melancholy solitude, where ancient Ripon dreams, in the spacious and verdant valley of the Skell. I have mused upon Netley, and Kirkstall, and Newstead, and Bolton, and Melrose, and Dryburgh; and, at a midnight hour, I have stood in the grim and gloomy chancel of St. Columba's Cathedral remote in the storm-swept Hebrides, and looked upward to the

cold stars, and heard the voices of the birds of night, mingled with the desolate moaning of the sea.

With awe, with reverence, with many strange and wild thoughts, I have lingered and pondered in those haunted, holy places, but one remembrance was always present—the remembrance that it was the Roman Catholic Church that created those forms of beauty, and breathed into them the breath of a Divine life, and hallowed them forever; and, thus thinking, I have felt the unspeakable pathos of her long exile from the temples that her passionate devotion prompted and her loving labor reared.

The Bible in Schools

Reprinted from the Brooklyn "Tablet"

In ten States the Bible is not permitted to be read in the public schools at stated times, according to William R. Hood, specialist in school legislation for the Bureau of Education, who has just made public the results of a survey on this subject. Of these States three have Supreme Court decisions adverse to such reading, and in the remaining seven an opinion of the State Superintendent of Public Instruction, Attorney General or other authoritative construction has barred the Bible from the schools.

According to his information, six States require that a portion of the Bible be read daily in their schools. Six other States specifically permit by law the reading of the Bible in the public schools. In nineteen States and the District of Columbia the law is silent on the subject and under general terms of the law Bible reading is construed as permissible. In five States, whose laws otherwise contain no specific provision on the subject, the courts have rendered opinions favorable to Bible reading.

In Michigan and California, Mr. Hood says the matter is at present somewhat in doubt. The Michigan Supreme Court held in a particular case that the reading of Bible stories, emphasizing "moral precepts" was not unconstitutional, if the reader made no comment and pupils were permitted to absent themselves, but the court went no further in some other aspects of the matter, the writer

states. A case involving Bible reading in the schools is at present pending in the Supreme Court of California.

"The laws of the six States which require that the Bible be used in the public schools are alike in that daily readings are prescribed, but in some other phases there is a want of likeness," Mr. Hood writes. "Alabama requires 'readings from the Holy Bible'; Georgia prescribes 'the Bible including the Old and New Testament'; Massachusetts, 'a portion of the Bible'; the New Jersey law, 'at least five verses from that portion of the Holy Bible known as the Old Testament'; Pennsylvania requires 'at least ten verses from the Holy Bible'; and the Tennessee law uses the same language as that of Pennsylvania. In New Jersey, Pennsylvania and Tennessee, reading must be 'without comment,' and in Massachusetts, 'without written note or oral comment.' In Georgia, Massachusetts and Tennessee any pupil may be excused from the Bible reading exercise upon written request of his parents or guardian.

"Where a State constitution or statute prohibits 'religion,' 'religious instruction,' or 'religious exercises' in the public schools, it would seem that the Bible is generally understood to be excluded, particularly if its use is to be made a part of the morning exercises or other observance in which the religious element is prominent. Arizona, Idaho and Wyoming constitute a group of States in which Bible reading in the schools is not permitted for this reason. On the other hand, if the aim in the use of the Scriptures is purely instructional, apart from any religious aim, as when excerpts are used for literary study, such a use is in some jurisdictions permitted.

"It is around the word 'sectarian' that the sharpest controversy has been waged. Various States have constitutional or statutory provisions intended to prevent sectarian instruction and the use of sectarian books in the public schools, and primarily it is at sectarianism that these laws are aimed; but out of this has arisen the question whether a particular version of the Bible—as for example, the King James translation—is excluded by this class of legal provision. As yet this question remains unsettled. Of three State Supreme Court decisions bearing directly on the definition of the schools, one said it is a sectarian book and two declared the opposite

opinion. The former was Illinois and the latter Kentucky and Texas. A Nebraska decision inclines to the view that the Bible in itself is not excluded by that State's Constitution, but that, in the hands of a 'sectarian propagandist' its use may become illegal. A court of appeal in California has held the Bible to be a sectarian book."

The States in which Scripture reading at stated times is barred are Illinois, Louisiana, Wisconsin, Arizona, Idaho, Minnesota, Nevada, New York, Washington and Wyoming. In New York City, however, the book is permitted to be read under Section 1151 of the City Charter.

"Laws specifically permitting Bible reading in the schools have been enacted in the following States: Indiana, Iowa, Kansas, North Dakota, Oklahoma and South Dakota.

"Plans of allowing credit toward graduation from high schools for approved Bible study are in operation in several States," reports Mr. Hood. "This is somewhat aside from the question of the legal status of the Bible in schools, but it would seem to constitute an effort to induce pupils to acquire knowledge of biblical literature and history. The Indiana plan, which has the approval of the State Department of Education, contemplates the taking of work according to an official syllabus in Sunday Schools, Young Men's Christian Association classes, or in other approved ways and the accrediting of this work for not exceeding two high school units. In Iowa credit of one-half to one unit is allowed, and here also the plan has the approval of the State Department.

"In Virginia an 'official syllabus of Bible study for high school pupils' is issued by the State Board of Education. This comprises three courses, two on the Old and one on the New Testament. These are designed for use by Sunday school teachers and others, and credits are allowed on satisfactory examinations as for other high school electives. In some States, as Colorado and North Dakota, some schools have plans for accrediting Bible study."

Letter of Sovereign Pontiff

To the President General of the Society of St. Vincent de Paul.

DEAR SON, HEALTH AND APOSTOLIC BENEDICTION :

We deeply love this Society of whose Council General you are the President, from whence flow the blood and strength which are diffused into the veins, as it were, of the individual branches throughout the world. We love it for its works and the alms which it dispenses to relieve and console the poor who are close to Our inmost heart, as they are most dear to Jesus Christ, of whom, by the will of God, We are the Vicar.

The happy result of your ministration is such that, thanks to your discretion and your tact in reaching the heart of the poor, whose distress you alleviate, even those found ignorant of their religion are often filled with admiration for Divine charity, and, softened by your kindness, are gradually led back to their ancestral Faith and to a Christian life.

All that you and the other members of your Council have recently told Us concerning the progress of this excellent work and of its development during the past year, impels Us, in gratitude for such an abundance of fruits, to render full and joyous thanks to Divine Providence.

You have in fact brought to Our notice many pleasant subjects for Our reading and Our thought. The large number of your groups or so called Conferences which have sprung up everywhere, not alone in the Old World, but beyond the seas and even in countries where your Society was barely known; the very useful custom, introduced in various places, of assemblages at stated times at which the members of the Society of a whole nation are brought together; and furthermore, that wonderful impulse of charity extending from higher institutions of learning to other schools, enabling the young students to meet in Conferences of their own, distinct from the Parish Conferences.

Aside from the misery which, following the precept and

example of your founders you have long been accustomed to relieve, you have discovered on all sides much other distress resulting from the Great War which seemed to appeal to your zeal for help, and you have undertaken this new mission with as much ardor as courage.

For all these things which We have called to mind, We publicly laud this Society which can never be sufficiently commended, and We congratulate you on its growth. With Fatherly zeal We exhort all your members to persevere in the daily practise of Christian charity, to the end that they may also make daily and abundant progress in the practise of other virtues and in the love of God, who was Himself humble and poor on earth.

Meanwhile, as a pledge of your heavenly reward and as an evidence of Our especial affection, We lovingly impart to you, dear Son, to the Council General over which you preside, and to the whole Society, Our Apostolic Benediction.

Given at Rome, near St. Peter's, January 10, 1924, in the second year of Our Pontificate. PIUS XI, *Pope*.